خطر الاستهزاء بالدين

THE DANGER

OF MAKING FUN OF THE RELIGION



الشيخ عبد الرزاق البدر

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TRANSLITERATION TABLE

Consonants

ء	ʾ	د	d	ض	ḍ	ك	k
ب	b	ذ	dh	ط	ṭ	ل	l
ت	t	ر	r	ظ	ẓ	م	m
ث	th	ز	z	ع	ʿ	ن	n
ج	j	س	s	غ	gh	هـ	h
ح	ḥ	ش	sh	ف	f	و	w
خ	kh	ص	ṣ	ق	q	ي	y

Vowels

Short	ـَ	a	ـِ	i	ـُ	u
Long	ـَا	ā	ـِي	ī	ـُو	ū

Diphthongs	ـَوْ	aw	ـَيْ	ay

Arabic Symbols & their meanings

حفظه الله	May Allāh preserve him
رَضِيَ ٱللَّهُ عَنْهُ	May Allāh be pleased with him (i.e. a male companion of the Prophet Muḥammad)
سُبْحَانَهُ وَتَعَالَىٰ	Glorified & Exalted is Allāh
عَزَّ وَجَلَّ	(Allāh) the Mighty & Sublime
تَبَارَكَ وَتَعَالَىٰ	(Allāh) the Blessed & Exalted
جَلَّ وَعَلَا	(Allāh) the Sublime & Exalted
عَلَيْهِ ٱلصَّلَاةُ وَٱلسَّلَامُ	May Allāh send Blessings & Safety upon him (i.e. a Prophet or Messenger)
صَلَّى ٱللَّهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ	May Allāh send Blessings & Safety upon him and his family (i.e. Du'ā sent when mentioning the Prophet Muḥammad)
رَحِمَهُ ٱللَّهُ	May Allāh have mercy upon him
رَضِيَ ٱللَّهُ عَنْهُمْ	May Allāh be pleased with them (i.e. Du'ā made for the

	Companions of the Prophet Muḥammad)
جَلَّ جَلَالُهُ	(Allāh) His Majesty is Exalted
رَضِيَ ٱللَّهُ عَنْهَا	May Allāh be pleased with her (i.e. a female companion of the Prophet Muḥammad)

BRIEF BIOGRAPHY OF THE AUTHOR

His name: Shaykh 'Abdur-Razzāq Ibn 'Abdul-Muhsin al-'Abbād al-Badr.

He is the son of the *'Allāmah* and *Muhaddith* of Medina Shaykh 'Abdul-Muhsin al 'Abbād al-Badr.

Birth: He was born on the 22nd day of *Dhul-Qa'dah* in the year 1382 AH in az-Zal'fi, Kingdom of Saudi Arabia. He currently resides in Medina.

Current Occupation: He is a member of the teaching staff at the Islāmic University of Medina.

Scholastic Certifications: Doctorate in *'Aqīdah.*

The Shaykh has authored books, researches, as well as numerous explanations in different disciplines. Among them are:

1. *Fiqh of Supplications & adh-Kār.*

2. *Hajj & Refinement of Souls.*

3. Explanation of '*Exemplary Principles*' by Shaykh Ibn 'Uthaymīn (رَحِمَهُ ٱللَّهُ).

4. Explanation of the book, *The Principles of Names & Attributes*, authored by Shaykh-ul-Islām Ibn al-Qayyim (رَحِمَهُ ٱللَّهُ).

5. Explanation of the book, *Good Words*, authored by Shaykh-ul-Islām Ibn al-Qayyim (رَحِمَهُ ٱللَّهُ).

6. Explanation of the book, *al-Aqīdah at-Tahāwiyyah*.

7. Explanation of the book, *Fusūl: Biography of the Messenger*, by Ibn Kathīr (رَحِمَهُ ٱللَّهُ).

8. An explanation of the book, *al-Adab-ul-Mufrad*, authored by Imām Bukhārī (رَحِمَهُ ٱللَّهُ).

From the most distinguished scholars whom he has learned knowledge from are:

1. His father the *ʻAllāmah* Shaykh ʻAbdul-Muhsin al-Badr (حفظه الله).

2. The *ʻAllāmah* Shaykh Ibn Bāz (رَحِمَهُ ٱللَّهُ).

3. The *ʻAllāmah* Shaykh Muḥammad Ibn Sālih al-ʻUthaymīn (رَحِمَهُ ٱللَّهُ).

4. Shaykh ʻAli Ibn Nāsir al-Faqīhi (حفظه الله).

THE DANGER OF MAKING FUN OF THE RELIGION

The First Sermon

The praise of the grateful is for Allāh. I praise Him—Blessed and Exalted be He—and I extol Him with every good. I praise Him—the majestic and High—with all forms of praise which He deserves and I extol Him, not enumerating the praise that is due to Him- He is as He has praised Himself.

I testify that none has the right to be worshiped except Allāh, who has no partners, and I testify that Muḥammad is His slave and Messenger. May prayers of Allāh and peace be upon him, his family, and his companions, altogether. To proceed:

O Believing slaves of Allāh, have Taqwā of Allāh, the Exalted, and be mindful of Him— the Majestic and High—with the mindfulness of one who knows that his Lord hears and sees him. The Taqwā of Allāh, the

Majestic, and High, is to act in obedience of Allāh, upon light from Allāh, hoping for the reward of Allāh; and to avoid disobeying Allāh, upon light from Allāh, fearing the punishment of Allāh.[1]

O Believers, from the greatest of that which is obligatory upon the person is that he safeguards and is mindful of his tongue. Indeed, the tongue is the most dangerous of affairs and brings about the greatest harm if the person does not restrain it with the reins of the legislation, and he does not give due consideration and care to preserving it.

The Prophet (ﷺ) said:

إِذَا أَصْبَحَ ابْنُ آدَمَ فَإِنَّ الْأَعْضَاءَ كُلَّهَا تُكَفِّرُ اللِّسَانَ فَتَقُولُ: اِتَّقِ اللهَ فِينَا فَإِنَّمَا نَحْنُ بِكَ ،

[1] This is from the statement of Talq ibn Ḥabīb, may Allāh have mercy upon him, as reported by Abū Nu'aym within Al- Hilyah 3/64.

فَإِنِ اسْتَقَمْتَ اسْتَقَمْنَا وَ إِنِ اعْوَجَجْتَ اعْوَجَجْنَا .

"When the son of 'Ādam enters into the morning all of his body parts rebuke the tongue and say: 'Have Taqwā of Allāh regarding us. For indeed we are in accordance with you. If you are upright, then we shall be upright, and if you are crooked then we shall be crooked.'"[2]

From the greatest of crimes of the tongue and the most despicable, severe, and the most heinous of them is mocking Allāh or any of His Names and Attributes; or any of His Ayāt, Glorified and Exalted be He; or mocking the Messenger (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) or anything which has come from him; or mocking the reward which Allāh has prepared for the

[2] Reported by At-Tirmidhī (no. 2407), as well as Imām Ahmad (no. 11908) from the Ḥadīth of Abū Sa'īd Al- Khudrī, may Allāh be pleased with him. Shaykh Al- Albānī graded it Ḥasan.

obedient or the punishment that He has prepared for the disobedient.

Mocking these matters is a nullifier of Al- Islām and disbelief in Allāh, the Most High, the Magnificent.

Indeed, mockery is a small statement or statements which perhaps emanate from a person, even if he may be talking idly or desiring to pass time; this is destructive to one's Dunyā and Hereafter. How many a statement does one make not giving importance to it and by way of it he is destroyed in his Dunyā and his Hereafter?[3]

Slaves of Allāh, Al-Islām is the religion of Allāh. It is predicated upon magnification of Allāh, the Majestic, and High, as well as the magnification of His legislation.

It is predicated as well upon submission, compliance, and adherence. Mockery contradicts

[3] As is within the authentic Ḥadīth: "Indeed the slave may utter a statement which is displeasing to Allāh, yet he does not give it any importance and thus is tossed due to it into the hellfire." Reported by Al-Bukhārī (no. 6478)

this. For he who makes mockery of anything which contains the remembrance of Allāh or His verses or His Messenger (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) does not magnify Allāh nor His legislation, nor does he submit or comply. Due to this, mocking the Religion is disbelief in Allāh, the Lord of all that exists.

Slaves of Allāh, he who makes mockery of anything from the names of Allāh, or His lofty attributes, or any of the actions of Allāh, the Majestic and High, or he mocks any of the verses of Allāh; such as he who makes mockery of a Sūrah from the Sūra (i.e., plural for Sūrah) of the Qur'ān; or a single verse from the verses of the Noble Qur'ān; or he who makes mockery of the Messenger (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ); or any of his qualities and characteristics; as well as his noble traits, etiquettes and Sunan; or he mocks anything which he came with such as he who mocks the prayer or mocks Al-Hajj or he mocks fasting.

Or he makes mockery of any of the commands of the legislation, or he makes mockery of anything which Allāh prohibited or he makes mockery of anything which His Messenger (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) has prohibited

such as he who makes mockery of the prohibition of Ar-Ribā; or he makes mockery of the prohibition of fornication or he makes mockery of the prohibition of the drinking of intoxicants or other than this from that which Allāh has prohibited, or he makes mockery of Allāh's reward, such as he who makes mockery of paradise or any of its blisses; or he makes mockery of the Hellfire or any of its punishments, or he makes mockery of any of the rewards for righteous actions or the punishments for evil actions, all of this mockery is disbelief in Allāh and nullifiers of one's Islām.

The evidence for this is the statement of Allāh, the Exalted, wherein he says:

﴿ قُلْ أَبِٱللَّهِ وَءَايَٰتِهِۦ وَرَسُولِهِۦ كُنتُمْ تَسْتَهْزِءُونَ ٦٥ لَا تَعْتَذِرُوا۟ قَدْ كَفَرْتُم بَعْدَ إِيمَٰنِكُمْ ﴾

Say: "Was it at Allāh, and His Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) that you were mocking?" Make no excuse; you

have disbelieved after you had believed." [*Sūrah At-Tawbah* 9:65-66]

The statement of Allāh, the Majestic and High, in this verse wherein He says:

﴿ قَدْ كَفَرْتُم بَعْدَ إِيمَٰنِكُمْ ﴾

"...you have disbelieved after you had believed,"

Means, those who said this statement and who did this mockery have disbelieved by way of this statement of theirs after they had been from the people of 'Īmān.

His statement: **"You have disbelieved after your 'Īmān"** means, by way of this mockery. This is made clear by way of that which Ibn Jarīr At- Tabarī reported within his Tafsīr from 'Abdullāh ibn 'Umar, may Allāh be pleased with him, who said:

قال رجلٌ في غزوة تبوكَ في مجلس: ما رأينا مثل قرّائنا هؤلاء أرغب بطونًا ولا أكذب أَلْسُنًا ولا أجبنَ عند اللقاء ؛ فقال رجلٌ في ذلك المجلس: كذبتَ ولكنك منافق ، لأُخبرنَّ رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، فذهب ليخبر الرسول عليه الصلاة والسلام فوجد أن القرآن نزل بذلك على النبيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ . فجاء ذلك الرجل إلى النبي عليه الصلاة والسلام معتذرا ، قال عبد الله بن عمر رَضِيَ اللهُ عَنْهُ : فأنا رأيته متعلِّقًا بحقَب ناقة رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ - وحقبُ الناقة هو : السيْر الذي يُشد به رحلها - قال ابن عمر: فأنا رأيته متعلِّقًا بحقَب ناقة رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يقول: إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ ، ورسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يقول: ﴿ أَبِٱللَّهِ

وَءَايَـٰتِهِۦ وَرَسُولِهِۦ كُنتُمْ تَسْتَهْزِءُونَ ﴿٦٥﴾ لَا تَعْتَذِرُوا۟

قَدْ كَفَرْتُم بَعْدَ إِيمَـٰنِكُمْ ﴾

"A man within the battle of Tabūk said in a gathering 'We have not seen the likes of our reciters being greedier in their bellies; nor more dishonest in their tongues; nor more cowardly when confronting the enemy.' A man was in the gathering said: 'you have lied. However you are a hypocrite. I shall inform the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) of what you said.' So he conveyed that to the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) and verses from Al-Qur'ān were revealed."

'Abdullah ibn 'Umar, May Allāh be pleased with him, said: "I saw that man holding on to the rope of the she-camel of the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) while saying:

"O Messenger of Allāh, indeed we were talking idly and playing' The Messenger of

Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) recited the statement of Allāh:

Say: "Was it at Allāh, and His Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) that you were mocking?" Make no excuse; you have disbelieved after you had believed." [*Sūrah* at-Tawbah 9:65-66] [4]

This indicates that mockery of Allāh, His Messenger and the religion of Allāh; or any of the Ayat of Allāh, the Majestic, and High; or Allāh's legislation, punishment or reward is all disbelief which expels one from the religion of Al-Islām.

Will you not then beware of every statement which a person may say not giving much thought to it and thus one will ruin his Dunyaa as well as his hereafter. O Allāh, safeguard us by way of Islām whether we are standing, sitting, or reclining. O Allāh, make us firm upon your strong religion. O Owner of Majesty and Honor and give us refuge

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[4] Refer to Tafsīr ibn Jarīr 11/543

from the paths of misguidance, and the ways of the transgressing criminals.

I say this statement and seek Allāh's forgiveness for myself, for you and every Muslim from every sin. So seek His forgiveness and He shall forgive you. Indeed, He is Oft- Forgiving and Merciful.

The Second Sermon

All of the praise is for Allāh, who is magnificent in His goodness and vast in His bounty, generous and giving. I bear witness that none has the right to be worshiped except Allah, who alone has no partners, and I bear witness is Muḥammad is His slave and messenger. May prayers and peace be upon him, his family and his companions altogether. As to proceed:

Slaves of Allāh, have Taqwā of Allāh, the Exalted, in secret as well as in the open; when you are seen as well as when you are unseen. And know, may Allāh safeguard you, that the truest speech is the Speech of Allāh and the best guidance is the guidance of Muḥammad (صَلَّىٰ ٱللَّهُ عَلَيْهِ وَسَلَّمَ) and the evilest affairs are the newly invented matters. For every newly invented matter is an innovation, every innovation is a misguidance, and every misguidance is in the fire. It is upon all of you to cling to the Jamā'ah. For the Hand of Allāh is upon the Jamāʿah.

O slaves of Allāh, that which we will like to remind you of is fasting on the day of ʿĀshūrāʾ as well as fasting the day before it, adhering to the example of the Prophet (ﷺ) in order to attain the reward of Allāh the Magnificent; as well as to oppose the Jews by fasting on the day before it. So fast on the ninth and tenth, this being tomorrow and the day after tomorrow. For the Prophet (ﷺ) said:

صِيَامُ يَوْمِ عَاشُورَاءَ أَحْتَسِبُ عَلَى اللهِ أَنْ يُكَفِّرَ السَّنَةَ الَّتِي قَبْلَهُ

"Fasting on the day of ʿĀshūrāʾ, Allāh will expiate due to it the previous year in sins."[5]

O Allāh, aid us all upon remembering You being grateful to you and worshiping you in the best manner. Rectify for us our entire affair O Possessor of Majesty and Honor. O Allāh send prayers and peace on Muḥammad and family of Muḥammad just as you have sent prayers upon Ibrāhīm and the

[5] Reported by Muslim no.1162

family of Ibrāhīm. Indeed, you are praiseworthy and glorious, and bless Muḥammad and the family of Muḥammad just as you have blessed Ibrāhīm and family if Ibrāhīm. Indeed, you are praiseworthy and glorious.

O Allāh, be pleased with the rightly guided Khulafāʾ and the Imāms of guidance Aboo Bakr, 'Umar, ʿUthmān, and ʿAlī. O Allāh, be pleased with the companions as well as the Tābiʿūn and those who follow them in excellence until the day of recompense. And be pleased with us as well and bestow your favor and blessing upon us, O Most Generous of the generous. O Allāh, give honor to Al-Islām; the Muslims, and humiliate shirk and the polytheist. Destroy the enemies of the religion. O Allāh, keep our lands safe, rectify our leaders and Imams and make our leaders to be those who fear you, have Taqwā of You and pursue Your pleasure oh Lord of all that exists.

O Allāh, give our leader success in following your guidance, and make his actions to be those which please You and of obedience to you O ever living who sustains and protects all that exists. O Allāh,

give all of the leaders of the Muslims victory in acting in accordance with Your book and ruling by way of Your legislation and following the Sunnah of Your Prophet Muḥammad (ﷺ). O Allāh, give our souls their portion of Taqwā and purify them. You are the best of those who can purify them. You are their patron Lord and their guardian. O Allāh, rectify for us our religion which is the means for safety in our affair. Rectify for us Dunyā which contains our livelihood. Rectify for us our hereafter which is the point of our return. And make life to be and increase for us in every good, and our death to be a rest for us from every evil.

O Allāh, forgive us as wells as our parents and our scholars and all of the Muslim males and females and the believing males and females; those who are alive as well as those who have passed. O Allāh, give us rain. O Allāh, give us rain. O Allāh, give us rain.

O Allāh, indeed we ask you for rain which is beneficial and brings forth vegetarian. And not rain which is harmful and contains no benefit.

And the last of our supplications is that we say: all of the praises is for Allāh, the Lord of all that exists. May prayers and peace be upon Muḥammad as well as the blessings of Allāh likewise his family and companions altogether.

MOCKING THE RELIGION IS FROM THE CHARACTERISTICS OF THE HYPOCRITES

The First Sermon

Indeed, the praise is for Allāh. We praise Him; we seek His aid; we seek His forgiveness, and we repent to Him. We seek refuge with Allāh from the evil of our souls and the consequences of our actions. He who Allāh guides, there is none that can misguide him and he who Allāh allows to go astray there is no guidance for him.

I testify that none has the right to worship except Allāh, who has no partners, and I testify that Muḥammad is His slave and His messenger. May Allāh bestow prayers and peace upon him, his family and his companions altogether. As to proceed:

Slaves of Allāh, have Taqwā of Allāh, the Exalted, and be mindful of Him, the Majestic and High, and know that the Taqwā of Allāh is to act in obedience of Allāh upon light from Allāh, hoping for the reward from Allāh to avoid disobeying Allāh upon light from Allāh fearing the punishment of Allāh.

Slaves of Allāh, within the Noble Qur'ān, lies an amazing Sūrah entitled Al-Fādihah. It is from the last of the Sūra of the Qur'ān to be revealed to the Messenger (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) and it is none other than Sūrah At-Tawbah.

Qatādah said:

هَـذِهِ الـسُّـورَةُ تُـسَـمَّـى الْـفَـاضِـحَـة ، فَـاضِـحَـة الْـمُـنَـافِـقِـيـنَ .

"This Sūrah is entitled Al- Fādihah because it was a means of shame for the hypocrites."[6]

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[6] Ibn 'Abbās, may Allāh be pleased with him, said: "It is Al-Fādihah. Within it the words 'and from them…and from them…'

This Sūrah, O slaves of Allāh, Allāh disgraced within it the hypocrites and removed their covering and clarified their despicable nature. Allāh brought out that which they were hiding with their hearts and breasts from enmity, scheming, and envy towards Islām and its people. From the affair of the hypocrites and their condition was that when some of them were secluded with others, they united upon mockery of the religion and ridicule of the believing slaves of Allāh, as well as scorning the magnificent actions of the religion and the lofty acts of obedience and virtuous acts of worship. As well as mocking those who held fast to the religion of Allāh, and who persevered upon the obedience of Allāh. And when they concluded their gatherings, they would be in a state of fear and caution that there shall be revealed a Sūrah humiliating them and removing their covering clarifying their despicable nature.

Allāh, the Exalted, says:

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are repeated to the point that the people perceived that no one will remain except that he is mentioned within it." Refer to Tafsīr Al-Baghawī (4/7).

﴿ يَحْذَرُ ٱلْمُنَٰفِقُونَ أَن تُنَزَّلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُم بِمَا فِى قُلُوبِهِمْ ۚ قُلِ ٱسْتَهْزِءُوٓا۟ إِنَّ ٱللَّهَ مُخْرِجٌ مَّا تَحْذَرُونَ ﴿٦٤﴾ ﴾

"The hypocrites fear lest a Sūrah (chapter of the Qur'ān) should be revealed about them, showing them what is in their hearts. Say: "(Go ahead and) mock! But certainly Allāh will bring to light all that you fear." [*Sūrah At-Tawbah* 9:64]

The statement of Allāh, the Exalted, wherein he said:

"Say: "(Go ahead and) mock! ..." this is indicative of a threat. He said: **"But certainly Allāh will bring to light all that you fear."** Meaning, that which you are cautious of being manifested and that which you are ashamed of and He will make it known amongst the people.

He said: **"But certainly Allāh will bring to light,"** meaning Allāh will humiliate you, O hypocrites. He

shall remove your covering and expose your shameful affairs, and He will make that known to the believing slaves of Allāh.

O servants of Allāh, Sūrah At-Tawbah, was revealed as a means of disgrace to the hypocrites. Due to this, we find within this Sūrah in various places Allāh, the Glorified and High, mentions the characteristic of the hypocrites and He begins a number of verses by way of His statement: **"Those who,"** or saying: **"And from them,"** and He mentions thereafter the characteristics of the hypocrites, and he humiliates them. Indeed, the humiliation of the hypocrites came about by way of this Sūrah mentioning their characteristics and their traits and their qualities without mentioning their names. This is an order that the affair shall remain as a general ruling up until the establishment of the hour as it relates to everyone who bears the characteristics of the hypocrites. Allāh says:

﴿ يَحْذَرُ ٱلْمُنَٰفِقُونَ أَن تُنَزَّلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُم بِمَا فِى قُلُوبِهِمْ ۚ قُلِ ٱسْتَهْزِءُوٓا۟ إِنَّ ٱللَّهَ مُخْرِجٌ مَّا تَحْذَرُونَ ﴿٦٤﴾ وَلَئِن سَأَلْتَهُمْ ﴾

"The hypocrites fear lest a Sūrah (chapter of the Qurʾān) should be revealed about them, showing them what is in their hearts. Say: '(Go ahead and) mock! But certainly Allāh will bring to light all that you fear." If you ask them (about this).'" [*Sūrah At- Tawbah* 9:64-65]

Meaning if you were to ask them concerning this mockery and the reason behind this affair, what was the intent behind here is what was said:

﴿ وَلَئِن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ ۚ ﴾

"And if you asked them concerning this they shall say indeed we were only talking idly and playing."

Meaning they shall say we didn't intend the reality of this mockery, and we didn't intend to belittle and debase anyone. We only intended idle talk and play and to deal cordially and pass the time. And they will say that they intended to liven up the gathering and that we did not intend the reality of this mockery and belittlement.

He says:

﴿ وَلَئِن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ ۚ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنتُمْ تَسْتَهْزِئُونَ ﴿٦٥﴾ ﴾

"If you ask them (about this), they declare: "We were only talking idly and joking." Say: "Was it at Allāh, and His Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger (ﷺ) that you were mocking?" [*Sūrah At-Tawbah* 9:65]

Meaning did the affair reach a point wherein you are making this mockery of Allāh the Lord of all that exists, His verses, His remembrance and His Noble Messenger (صَلَّىٰٱللَّهُعَلَيۡهِوَسَلَّمَ). From that which is known is that ʾĪmān and the religion are predicated upon a great foundation and a great principal and that is the magnification of Allāh and His verses, and the magnification of His legislation and His Messenger (صَلَّىٰٱللَّهُعَلَيۡهِوَسَلَّمَ). Mockery of this contradicts the magnification of Allāh. Due, to this the one who make a mockery of Allāh; or the religion of Allāh; or the Ayāt of the Allāh; or the Messenger of Allāh (صَلَّىٰٱللَّهُعَلَيۡهِوَسَلَّمَ) is a disbeliever in Allāh, the Magnificent. Even if he didn't intend the reality of that mockery and this is by way of the consensus of the people of knowledge.

Allāh, the Exalted says:

﴿ وَلَئِن سَأَلۡتَهُمۡ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلۡعَبُۚ قُلۡ أَبِٱللَّهِ وَءَايَٰتِهِۦ وَرَسُولِهِۦ كُنتُمۡ تَسۡتَهۡزِءُونَ ٦٥ لَا تَعۡتَذِرُواْ قَدۡ كَفَرۡتُم بَعۡدَ إِيمَٰنِكُمۡۚ ﴾

> **"If you ask them (about this), they declare: "We were only talking idly and joking." Say: "Was it at Allāh, and His Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) that you were mocking?" Make no excuse; you have disbelieved after you had believed."** [*Sūrah At-Tawbah* 9:65-66]

In this lies an indication that these people were a group of those who had weak 'Īmān, however, this 'Īmān left them by way of this mockery. So the affair is like this regarding everyone who mocks Allāh; or mocks the Book of Allāh; or the legislation of Allāh; or the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) and excuses are of no benefit as it relates to this affair before Allāh such that one can say: I only intended idle talk or play or to pass time.

Allāh says:

﴿ لَا تَعْتَذِرُوا۟ قَدْ كَفَرْتُم بَعْدَ إِيمَـٰنِكُمْ ۚ إِن نَّعْفُ عَن طَآئِفَةٍ مِّنكُمْ نُعَذِّبْ طَآئِفَةًۢ بِأَنَّهُمْ كَانُوا۟ مُجْرِمِينَ ﴿٦٦﴾ ﴾

"Make no excuse; you have disbelieved after you had believed. If We pardon some of you, We will punish others amongst you because they were Mujrimūn (disbelievers, polytheists, sinners, criminals, etc.)." [*Sūrah At-Tawbah* 9:66]

Indeed, they were criminals who committed the grave of crimes and who had committed the greatest of sins hence, how can it be bluffing for the one who has sound intellect or is in his right mind to reach the level wherein he is making mockery of the Possessor of Grandeur and Majesty or His wise legislation; or of His Noble Messenger; or of His strong religion, Glorified and Exalted be He.

These verses have a reason for the revelation which has been reported by the Imām Ibn Jareer within his Tafsīr as well as other than him from the people of

knowledge. It has a chain of narration which is Hasan from the Ḥadīth of Ibn ʿUmar, may Allāh be pleased with him, as well as other than him from the companions who mentioned that a man from amongst the hypocrites said: "We have not seen the likes of our reciters (he intended the reciters of the Qur'ān; the Messenger of Allāh (ﷺ) and the noble companions) he said:

مَـا رَأَيْـنَـا مِـثْـلَ قـرَّائِـنَـا هَـؤُلَاءِ أَرْغَـب بـطُـونًـا وَ لَا أكذب أَلْـسـنَـا وَ لَا أَجْـبَـن عِـنْـدَ الـلِّـقَـاءِ.

"We have not seen the likes of these reciters of ours being greedier in their stomachs nor more dishonest in their tongues nor more cowardly when meeting the enemy."

He described them as having greed when seeking food; and he described them as lying in speech, and he described them with cowardice when meeting the enemy. All of these three descriptions are characteristics of the hypocrites and Allāh freed His

Messenger (ﷺ) as well as the noble companions of them.

'Awn ibn Mālik, may Allāh be pleased with him, said:

كَـذَبْـتَ وَ لَـكِـنَّـكَ مُـنَـافِـقٌ ، لَأُخْـبِـرَنَّ بِـذَلِـكَ رَسُـولَ اللهِ صَـلَّـى اللهُ عَـلَـيْـهِ وَ سَـلَّـمَ .

"You have lied, however, you are a hypocrite, and I shall inform the Messenger of Allāh (ﷺ) of it."

Within this lies a benefit and it is informing the ruler of the condition of the people of wickedness and corruption so that he may take hold of their hand and prevent them from evil and corruption. So he, may Allāh have mercy upon him, went to the Messenger of Allāh (ﷺ) to inform him of this news and he found that verses from the Qur'ān had been revealed already informing him of that. So verses were sent to the Messenger of Allāh (ﷺ) humiliating these mockers and clarifying their disbelief by the Lord of all that exists. Then this

man came to the Prophet and he found him riding upon him mount, so he took hold of the rope of the she-camel of the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) while saying:

يَـا رَسُـولَ الله إِنَّـمَـا كُـنَّـا نُـخُـوضُ وَ نَـلْـعَـبُ

"O Messenger of Allāh indeed we were only talking idly and playing."

So the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) did not look at him, nor did he say anything more than:

﴿ أَبِٱللَّهِ وَءَايَـٰتِهِۦ وَرَسُولِهِۦ كُنتُمْ تَسْتَهْزِءُونَ ۝٦٥ لَا تَعْتَذِرُوا۟ قَدْ كَفَرْتُم بَعْدَ إِيمَـٰنِكُمْ ﴾

"Was it at Allāh, and His Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) that you were mocking?" Make no excuse; you have disbelieved after you had believed." [*Sūrah At-Tawbah* 9:65-66]

O slaves of Allāh, indeed within these noble verses lies a far-reaching admonition and clear indications and magnificent warnings from this dangerous affair and evil sin, which is mocking Allāh of the religion of Allāh, or the Ayāt of Allāh, or the Messenger of Allāh (صَلَّىٰٱللَّهُعَلَيْهِوَسَلَّمَ), or the slaves of Allāh, or his righteous friends. It would be the same if this mockery was by way of speech which the mocker says or an action which he does; or a movement which emanates from him.

Mockery is mockery whatever description it may have such as he who something from the Ayat of Allāh or His names or attributes or His Messenger (صَلَّىٰٱللَّهُعَلَيْهِوَسَلَّمَ) is mentioned in His presence and he touches

his lip or winks his eye, or he pokes his tongue out or other than this from various forms of belittlement or mockery. All of this, and refuge is sought with Allāh is from these great destructive sins. May Allāh protect us all from this. And may Allāh guide us to the magnification of His religion and safeguarding His legislation and holding fast to the characteristics

of Al-Islām and its magnificent etiquettes. Indeed, He is the Hearer of supplications, and indeed, He is One in whom we hope, and He is sufficient for us, and He is the best Wakīl.

The Second Sermon

Indeed, all of the praise is for Allāh, who is magnificent in His excellence, vast in His bounty, generous and giving. I bear witness that none has the right to be worshiped except Allāh alone who has no partners. And I bear witness that Muḥammad is His slave and messenger. May prayers and peace of Allāh be upon him, his family and his companions altogether. As to proceed:

All slaves of Allāh, have Taqwā of Allāh, the Exalted. Within the Noble Qurʾān, there are approximately ten verses which Allāh, the Majestic, and High, mentioned regarding those who make a mockery of the prophets and messengers. Those who belittle that which they came with from verses and wise reminders. Allāh, the Exalted, says:

﴿ وَحَاقَ بِهِم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ۝٨ ﴾

> **"And they will be surrounded by (fall in) that at which they used to mock!"** [*Sūrah Hud* 11:8]

Within this, there is the fact that the evil plot will only encompass its people. Meaning, it will not be unleashed for anyone except for them. Due to this, the Sunnah of Allāh, the Majestic, and High, which has taken place within His creation that He humiliates those who make mockery and reveals their private affairs and that Allāh, the Majestic and High, unleashed His punishment, torment, and wrath upon them.

Allāh said:

﴿ وَلَا يَحِيقُ ٱلْمَكْرُ ٱلسَّيِّئُ إِلَّا بِأَهْلِهِۦۚ ﴾

> **"But the evil plot encompasses only him who makes it."** [*Sūrah Fāṭir* 35:43]

Likewise, Allāh, the Majestic, and High, said:

﴿ ٱللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَٰنِهِمْ يَعْمَهُونَ ﴿١٥﴾ ﴾

"Allāh mocks at them and gives them increase in their wrong-doings to wander blindly." [*Sūrah Al- Baqarah* 2:15]

The affair as it relates to the one who make mockery is that when he sees himself in his mockery and belittlement to be enjoying good health and security, abundance of wealth and children and provisions, then this will be punishment on him, because the favor of Allāh, the Majestic, and High, and His provision will continue to descend upon him, and he will continue to mock the religion of Allāh and belittle the verses of Allāh until the punishment descends upon him, and the wrath encompasses him.

Slaves of Allāh, send prayers and peace upon Muḥammad ibn 'Abdullāh as Allāh has commanded you to within His book.

Allāh said:

﴿ إِنَّ ٱللَّهَ وَمَلَٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى ٱلنَّبِيِّۚ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ صَلُّواْ عَلَيۡهِ وَسَلِّمُواْ تَسۡلِيمًا ٥٦ ﴾

"Allāh sends His Salât (Graces, Honors, Blessings, Mercy, etc.) on the Prophet (Muḥammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) and also His angels too (ask Allāh to bless and forgive him). O you who believe! Send your Salât on (ask Allāh to bless) him (Muḥammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ), and (you should) greet (salute) him with the Islamic way of greeting." [*Sūrah Al- Ahzāb* 33:56]

The Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) said:

مَنْ صَلَّى عَلَيَّ صَلَاةً صَلَّى اللهُ عَلَيْهِ عَشْراً

"He who sends prayers upon me one time, Allāh shall send prayers upon him tenfold."[7]

O Allāh, send prayers upon Muḥammad and the family of Muḥammad just as you have sent prayers upon 'Ibrāhīm and the family of Ibrahim. Indeed you are praiseworthy and glorious. And bless Muḥammad and the family of Muḥammad just as

[7] Reported by Muslim within his Ṣaḥīḥ no. 408 from the Ḥadīth of Abū Hurayrah, may Allāh be pleased with him.

you have blessed 'Ibrāhīm and the family of 'Ibrāhīm. Indeed you are praiseworthy and glorious. O Allāh, be pleased with the rightly- guided Khulafā', Abū Bakr, 'Umar, 'Uthmān, and 'Alī. Likewise, be pleased with all of the companions as well as the Tābi'ūn and those who follow them in excellence until the day of recompense. O Allāh, give honor to Islām and its people in every place, O Possessor of majesty and honor.

O Allāh, give us all success in following Your guidance and make our actions to be those which please You and aid us in Your obedience and keep us away from everything which will bring about Your displeasure. O Allāh, give success to our leader in that which You love and is pleased with and aid him upon righteousness and Taqwā.

O Allāh, forgive us and our parents as well as the Muslim males and females and the believing males and females those who are alive and those who have passed. O Allāh, indeed we seek refuge with You from hypocrisy and ignominy, as well as evil manners, O Possessor of Majesty and Honor. Our

Lord give us good within the Dunyaa and good within the hereafter and protect us from the punishment of the fire.

O slaves of Allāh, remember Allāh, and He shall remember you. Be thankful to Him for His favors and He shall give you more. And indeed the remembrance in Allāh is greater, and Allāh knows that which you know.

تم بحمد الله